



Psalm 84 of David

The promise made to Israel  
from out of Zion hill.

And turne their thral to libertie,  
in bonde that long are lad:

That Jacob may therein reioyce,  
and Israel be glad.

*Dominicus habitabit. psalm. 84.*

To those that leade a godly lyfe

the Lorde doth promise rest,

The fruites of al their fained faith,

are liuely here expreste.

**D** Lord within thy tabernacle,  
who shalt inhabit hill,

Who wilt thou receiue to rest  
in thy most holy hill.

The man whose life is vncorrupte,  
whose works are iust and streight,  
whose hart doth speake the very truth  
whose tongue doeth no deceipt.

For to his neighbour doth noue yll  
in body goodes or name:

Refeketh not to bring his frende,  
to take rebuke and shame.

That in his hart regardeth not  
malicious wicked men:

But

In there.

last I Chalbe sure,  
hope Chal rest.  
not leaue my soule in hel  
on louest me:  
It not giue thy holy one,  
oz to see.  
er to the path of life,  
ne restore:  
ght haue is my top,  
er more.

is domine, plaine, & bit.

the mans doctrine both despise,  
one to trust:

with the none other wealthy,  
tue at last.

are out my right request,  
when I complain:

y praler that I put forth  
hat do not faine.

e iudgement of my cause  
ye from thee

st ponder and perceiue,  
equitie.

t and try me in the night  
t nothing funder:

C.iii.

That

The promise made to  
from out of Sion hill.

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Domine quis habitat

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**D** Lord with in thy  
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Or who wilt thou  
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to take rebuke and sha

That in his hart re  
malicious wicked me



In there.

That at the last I shal be sure;  
my fleſhe in hope ſhal reſt.

Thou wilt not leaue my ſoule in hel  
for Lord thou loueſt me:

Nez thou wilt not giue thy holy one,  
corruption for to ſee.

But rather to the path of life,  
wilt gladly me reſtore:

For at thy right hande is my toy,  
and ſhal be evermore.

*Craudi domine, psalme, xlii.*

Goddeſs thurche mans doctrine doth deſpiſe,  
his worde alone to truſt:

The worldly wiſe none other weaith,  
but here to liue at liſt.

O Lord heare out my right request,  
attende when I complain:

And heare my prayer that I put forth  
with appea that do not ſaine.

And let the iudgement of my cauſe  
procede alwaie from thee

For thou doeſt ponder and perceiue,  
what thing is equitie.

Search out and try me in the night  
and thou ſhalt nothing finde:

C.iii.

That

Psalmes of David

That I haue spoken with my tongue  
that was not in my minde.

But from the woordes of wicked men  
And pathes peruerse and yll:

For loue of thy most holy worde,

I haue refrained stil,

Then thy pathes that be most pure

Lord thou maist me preserue:

That in the waye wherein I walke,  
my steppes may neuer swerue.

For I do cal to thee O Lord,  
for succour and for ayde:

Then here my prayer & way right wel  
the woordes that I haue saide.

Be good to those that trust in thee,  
and in thy faith do stande:

But pittie not those that resist,  
the power of thy right hande.

And kepe me Lord as thou woldest  
the apple of thyne eye: (kepe,

And vnder couert of thy winges,  
defende me secretly:

from wicked men that trouble me,  
and dayly me annoye.

And

in metre.

And from my foes that go aboute,  
my soule for to destroye:

Which flow in their worldly welth  
so ful and eke so fatte:

That in their pride thei do not spare,  
to speake thei care not what.

thei lie in waite where I should passe  
with craft me to confounde:

and musing mischiefes in their minds  
thei cast their eyes to ground.

Much like a Lion greedely,  
that woulde his pray embrace:

Or lurking like a Lions whelpe,  
with in some secreete place.

Up Lord and ouerturne these folke  
Disperse them like a god,

Redeme my soule from wicked men,  
whiche are thy swoorde and rod.

I meane fro worldly men to whom  
all worldly goodes are rife:

That haue no hope nor part of ioye,  
but in this present life.

But of thy store for to be filde,  
with pleasures to their minde:

C. liii.

And

Psalmes of David

And to haue children vnto whome,  
they may leaue al behinde.

But I shal come befoze thy face,  
both innocent and cleare:  
And al my ioy shalbe when thou,  
In glorie shalt appeare.

Celi enarrat: psalme. xli.

All creatures set gods glorie forth,

his worde and law both tell:

The world through out as hony sweete,  
conuerting soules from yll.

**T**he heaueus and the firmament  
do wonderously declare:

The glory of god omnipotent,  
his workes and what they are.

Each day declareth his course,  
another day to come,

And by the night we know likewise,  
a nightly course to runne.

There is no langage tong, nor speech  
where their sounde is not heard:

In al the earth and coastes thereof,  
their knowledge is conferrde.

In them the Lord made royally,  
a settle for the sunne:

Where

In Petre.

Where like a giant ioyfully,  
he might his iourney runne.

And al the skie from ende to ende,  
he compass rounde aboute:

No man can hide him from his heate  
but he wil finde him out.

So perfect is the lawe of god  
his testimonie sure:

Converting soules and maketh wise,  
the simple and obscure,

Iust is the iugement of the lord,  
and gladeth heart and minde,  
Dure his precept and geueth light,  
to eyes that be ful blinde,

The feare of god is very cleane,  
and doeth endure for ever,  
the iudgements of the Lord are true  
and righteous altogether.

And more to be embraist of thee,  
then fined golde I sape,

The hony and the hony combe  
are not so swete as they

By them be al thy seruantes taught  
to haue thee in regarde:

C. b. and

Psalmes of Dauid

And in perfozmance of the same,  
there shalbe great rewarde

But Lord what earthly man doeth  
how oft he dooeth offende: (know,  
then cleanse my soule from secret sinne  
my life that I may mende.

And kepe me that pꝛesumptuous syns,  
pꝛeuaile not ouer me,

And then shal I be innocent,  
and great offences flee.

Accept my mouth & eke my harte,  
my wordes and thoughtes eche one;  
for my redemer and my strength,  
O Lord thou art alone.

*Exaudiat te deus .psalme. cx.*

As god pꝛeserued Christ his sonne,  
in trouble and in thall;  
So when we cal vpon the Lorde,  
he wyl pꝛeserue vs all.

**I**n trouble and aduersitie,  
the Lord wil heare the still:  
The maiestie of Jacobs God,  
wil thee defende from yll.

And send thee from his holy place,  
his helpe at every neede:

And

in Wyre.

And so in Sion stablish the,  
and make thee stronge in dede.

Remembryng wel the sacrifice,  
that thou to him hast doen:  
And doth receiue right thankfully,  
thyne offeringes everychone.

According to thy heartes desier,  
the Lorde wil geue to thee,  
And al thy counsaile and deuise,  
ful wel perfourme wil he,

In thy saluacion we reioyce,  
and magnifie the Lorde:  
That thy petitions and request,  
preserued with his worde.

the Lord wil his annoynted save,  
I know wel by his grace:  
And send him helth fro his right hand  
out of his holy place.

In charettes some put confidence,  
and some in horses trust:  
But we remembre God our Lord,  
that kepeth promise iust.

they fall downe flat, but we be firme,  
and stande vp stedfastly:



Psalmes of David

How saue and helpe vs Lord & kinge  
on thee when we do crye.

Domine in virtute. psalme. cxi.

Charles kingdome here he doth describe,  
with his eternal power:  
All that rise up, him to resist  
his right hand shall denoure.

**O** Lord how worshipful is the king,  
in thy strength & in thy power:  
How vehemently doth he reioyce,  
in the his sauiour.

For thou hast geuen vnto him,  
his godlye hartes desyre,  
To him thou hast nothing denied,  
of that he did require.

thou didst preuent him with thy giftes  
and blessings manifolde:

And thou hast set vpon his head,  
a crowne of perfect golde,

and when he asked life of thee,  
thereof thou madest him sure:  
to haue longe life, yea such a life,  
euer should endure.

Great is his glory by thy helpe,  
thy benefite and ayde.

Great



Great worship and great honoꝛ both  
thou hast vpon him laide

thou wilt geue him filialtie,

that neyther shall decaye nor shall

And with thy chereful countenaunce

wilt comfort him alwaies

For by the king of heaue doth trust

in God for to prepayle

therefore his goodnes and his grace,

wyl not that he shall faile

But let thine enemies fele thy foꝛce,

and those that thee withstande,

fynd out thy foes and let thein feele,

the power of thy right hand.

and lyke an ouen burne them Aorde

in fyre flame and fume

thyne anger wyl destroy them al,

and fier wyl them consume

and thou wilt rose out of the earth,

theyr fruit that shoulde encrease,

And from the number of thy folke,

their sede shall ende and cease,

For why much mischance did they muse

agaynst thy holy name:

Yet

Psalmes of Dauid

Yet did they faile and had no power,  
for to performe the same.

therefore shalt thou right valiantly  
put them to flight and shame:

And charge thy bowestringes redily,  
against thine enemies face.

Be thou praised Lord therefore,  
in thy strength euery houte:

So that we sing right solempnely,  
praising thy might and power.

30 to dominie leuant. psalm. 124

For ayde against her enemies,  
the faithfull church doth praye.

For patience in aduersitie,  
and for the perfect waye.

I lift vp myne harte to thee,

my God and guyde most iust:

Now suffer me to take no shame,

for in thee doe I truste.

Let not my foes reioyce,

nor make a skorne of me:

And let them not be ouerthrowen,

that put their trust in thee.

Confounded are all suche,

whose doinges are but vaine,

**O** Lord therefore thy pathes & waies,  
declare vnto me plaine.

Direct me in thy strength,  
and teache me **I** thee prayer.  
Thou art my god and sauour,  
that helpeth me every day.

thy metcies manifolde,  
**I** pray thee Lord remembre,  
And eke thy pitie plentiful,  
that doth endure for ever.

Remembre not the faultes  
and frailtie of my youth,  
Remembre not how ignorant,  
**I** haue been of thy truth.

For after my desertes  
let me thy mercy finde,  
But of thyne owne benignitie,  
Lorde haue me in thy mercynde.

His mercie is ful sweete,  
his trueth the perfect waye,  
Therefore the Lord wil geue a lawe,  
to them that go astraye.

For al the waies of God,  
are truth and mercie both.

To them that seeke his testament,  
the witnesse of his trowth.

Now for thy holy name,  
O Lord I thee entreate:  
To graunt me pardon for my synne,  
for it is wonderous greate.

Who so doth feare the Lord,  
the Lord doth him directe,  
To leade his life in such a way  
as he doth best accepte.

His towe shall euer more,  
in goodnesse dwel and stande,  
Hys seede and his posteritie,  
enherite that the lande.

To those that feare the Lord  
he is a firmament:  
And vnto them he doth declare,  
his wil and testament.

My eares and also my harte,  
to him I will aduaunce:  
that he take my feete out of thy snare,  
of wilful ignorance.

With mercy me beholde,  
to tye I make my mone:

in metre.

For I am poore and solitarie,  
comfortlesse alone.

The troubles of my harte,  
are multiplied in deede:  
Bring me out of this miserie,  
necessitie and neede.

Beholde my pouertie,  
mine anguise and my paine,  
Remit my sinne and mine offence,  
and make me cleane againe,

O Lord beholde my foes,  
how they do stil encrease,  
Pursuing me with deadly hate,  
that faine would liue in pease.

Preserue and kepe my soule,  
and eke deliuer me:  
And let me not be ouerthrowen,  
because I trust in thee,

The iust and innocent,  
by me do sticke and stande,  
Because I loke for to receyue,  
my succour at thy hande.

Deliuier Lord thy folke,  
that be of thy beliefe:

R.

Deliuier

Psalmes of David

**Deliver Lord thine Israel,**  
**from al his paine and grieve.**

Ad te domine clamabo. Psalm. cxviii

This Psalm setteth out the Phariseis,  
with flatterng hartes vncleane:  
And sheweth how god is all our strength  
by Christ our onely meane

**O** Lord I cal to thee for helpe,  
and if thou me forsake:  
I shalbe likened vnto them,  
that fall into the lake.

The voice of thy suppliant heare,  
that vnto thee doth crie:  
When I lift vp my hart and handes,  
vnto the heauens hie.

Repute not me among the sorte,  
of wicked and peruerter:  
that speke right faire vnto their frēds  
and thinke ful yl in hearte.

According to their handie worke,  
as thei deserue in deede:  
And after their inuencions,  
let them receiue their meede.

Thet not regard the workes of god  
his lawe ne yet his loze:

Therefore

in metre.

therfoze will he their woꝝkes & them  
deſtroꝝe foꝝ euermoze.

To render thanks vnto the Lord  
how great a cauſe haue I:

My voyce, my praier, & my complaint  
that heard ſo willinglꝝe.

He is my ſheilde and foꝝtitude:  
my buckler in diſtreſſe:

My hope, my helpe, my heartes relief,  
my ſonge ſhal hym confeſſe.

He is our ſtrength and our defence  
our enemies to reſiſt:

The health and the ſaluacion  
of his elect by Chriſt.

Thy people and thine heritage,  
thy bleſſed woꝝde preſerue:

Extol thy floke with faithful foode,  
that thei may neuer ſwerue.

Aſſerte domno. pſalm. cxxix.

29

As Dauid dyd the temple decke  
with yearely Sacrifice:

So Chriſtes church with ſpirituall gyftes,  
ye muſt adorne yke wyſe.

**G**ue to the Lord ye potentates,  
and Princes of the woꝝlde:

D.ii. Ye



Psalmes of David

Pe rābes that guide the chriſten flocke  
gene laude vnto the Lorde.

Geue gloꝝy to his holy name,  
and honour him alone:

Woꝛſhip him in his maieſtie,  
within his holy throne.

His voice doth rule the waters al,  
euen as him ſelfe doth pleaſe:

He doth prepare the thunder clappes,  
and gouerneth al the ſeas.

Of vertue is the voyce of God,  
and wondrous excellent:

Of ful great purpoſe and effecte,  
and much magnificent.

His voice doth breake in Libanus  
the Cedze trees ful longe.  
which foꝛ their hyghnes are coꝛde,  
to mightie men and ſtrong.

whom god wil ſtrike with feareful-  
and make them al as milde (neſſe,  
As calves that come to ſacrifice,  
oꝛ vnicoꝝns ful wilde.

His voyce deuiderh flames of fier,  
and ſhakerh the wilderneſſe;

He



in metre.

He maketh the desert quake for feare  
that called is Cades.

His voice doth make the wild hartis  
and maketh the couert plaine: (same  
And his temple euery man.  
his glozy doth proclaime.

He stayed the rage of Noes floud,  
and stopped the read sea.

And kepeth his seate as lord and king  
in his eternitie.

the lord doth giue his people power,  
in vertue to entcrease:

The lord doth blesse his people,  
with everlastinge pease.

*Beati quorum. plaine. v. 11.*

God promiseti saluation,  
to the repentaunt hart:

Of his mere mercy and his grace,  
not for the mans deserte.

**T**He man is blest whose wickednes,  
the Lord hath cleane remitted,  
And he whose sinne & wretchednes,  
is hid also and couered.

And blest is he to whom the Lord  
imputeth not his sinne:

on 15

D. iii.

which

Psalme 8 of Dauts

Which in his heart hath hid no guile,  
noz fraude is found therein.

Foz whyles that I kept close my syn  
in silence and constrainte:

My bones did waste & weare away,  
with dayly mone and plainte.

Foz night and day thy hand on me  
so greuous was and smarte:

that al my bloud and humours moist,  
to dzinesse did conuerte

Bnt when I had confest my faultes  
and shroue me in thy sight:

My selfe accusing of my sinne,  
thou diddest forgeue me quite.

Let euery good man pray therefore,  
and thanke the Lorde in time:

and then the floudes of euil thoughtes  
shal haue no power of him.

When trouble and aduersitie,  
do compasse me about:

Thou art my refuge and my ioye,  
and thou doest ridde me out.

I shal instruct thee, saith the Lorde  
how thou shalt walke and serue.

And

In metre.

And bend mine eyes vpon thy wayes,  
and so shal thee preserue:

Be not therefore so ignoraunt,  
as is the asse and mule:  
whose mouth without a raigne oz bit,  
ye cannot guide oz rule.

For many be the miseries,  
that wicked men sustaine:  
yet vnto them that trust in God,  
his goodnes doth remaine.

Be mery therefore in the Lorde,  
ye rust lift vp your voyce:  
And ye of pure and perfect hearte,  
be glad and eke reioyce.

Benedicam dominum. psalme. xliiii.

The prophet Dauid prayseth god,  
warning vs to forbeare.

From euill, and exhorteeth vs  
to liue in goodly feare.

I wil geue laude and honour bothe  
vnto the Lorde alwayes:  
And eke my mouth for enermore,  
shal speake vnto his praise.

I do delight to laude the Lorde,  
in soule and eke in voyce:

D. iiii. That

Blained of Dams

That simple men that suffer paine:  
may here and so reioyce.

therfoze se that ye magnifie,  
With me the living Lorde:  
And let vs now ecalt his name  
together with one accorde.

For I any selfe besought the Lord,  
he answered me againe:  
And me deliuered incontinent,  
from al my feare and paine.

Who so thei be that him beholde,  
and shew him their vntrest:  
He hatheth not their countenance,  
but graunteth their request.

Who so in their afflictions,  
vnto the Lorde doeth cal:  
He heareth their suite without delaye,  
and riddeth them out of thral.

The angel of the Lord doth pitche  
his tentes in every place:  
To saue al such as feare the Lorde,  
that nothing them deface.

Se and consider wel therfoze,  
that god is good and iuste:

And

And thei bee blest that put in him,  
their onely faith and trust.

Feare ye the Lord his holy ones,  
aboue al earthly thing:

For thei that feare the liuing Lorde,  
ars sure to lacke nothing.

the mightie and the rich shal want,  
yea thurst and hunger much:

But as for them that feare the Lorde  
no lacke shalbe to luche.

Come nere therfore my childzen dere  
and to my word giue eare:

I shal you teache the perfect waye,  
how you the Lord should feare

Whoso woulde lead a blessed life,  
must earnestly deuise:

His tonges and lippes from al decet  
to kepe in any wise.

And turne his face from doing yl,  
and do the godly dede:

Enquire for peate and quietnes,  
and folow her with spede,

For why the eyes of god aboue,  
vpon the iust are bent:

Psalmes of Dauid

His eares likewise are giuen much,  
to heare the innocent.

the lord doeth frowne & bende his  
bpon the wicked traine: (browes,  
And cutteth away the memorie,  
that should of them remaine,

But when the iust doth cal and crie  
the Lord doth heare them so:  
That out of paine and miserie,  
forthwith he letteth them go.

The Lord is kinde and merciful,  
to such as be contrite:  
He saueth also the sorrowful  
the meke and poore in spirite,

Ful many be the miseries,  
that righteous men do suffer,  
But out of al aduersities,  
the Lord doth them deliuer.

the lord doeth so preserve and kepe,  
the bones of his alway:  
That not so much as one of them,  
doth perishe or decay.

the wicked die ful wretchedly,  
thei seke none other boote;

And

And those that hate the righteous me  
are pluckt bp by the roote.

But they that feare the liuing lord,  
the Lord doth saue them sounde:  
And who that put their trust in him,  
nothing shal them confounde.

Beatus qui intelligit, psalme. cxi.

The Lord wyl helpe that man agayn,  
that helpeth pooze and weake:

The passyon here is figured,  
and resurrection etc.

**T**he man is blest that carefull is,  
the nedie to consider,  
For in the season perilous,  
the Lord wil him deliuer:

the lord wil make him saue & sound  
and happie in the lande,  
And he shal not deliuer him,  
into his enemies hand.

And in his bed when he lieth sicke,  
the lord wil him restore:  
And thou O Lord wyl turne to helth  
his sickenes and his soze.

And in my sickenes thus say I,  
haue mercy Lord on me:

And



Psalmes of David

And heale my soule whiche is ful wo,  
that I offended thee.

Mine enemies gaue me yll repozt,  
and thus of me they saye:  
When shal he die that al his name  
may banishe quite awaye.

And where as thei go in and out,  
foz to beholde and see:  
thei muse much mischief in their harts  
what so their saynges be.

Mine enemies runne against me stil  
together on a thronge:

To take a counsaile and conspise,  
how thei may do me wronge.

Agreing on a wicked worde,  
and do determine plaine,

Be he destroyed with death say they,  
he shal not rise agayne.

The man eke that I trusted most,  
with me did vse deceyt.

Whiche ate with me the bread of life,  
the same for me layd awaye.

Haue mercy Lord on me therefore  
and let me be preserved:

That



That I may render vnto them,  
the thinges thei haue deserued.

By this I know assuredly,  
to bee beloued of thee:  
Whē that mine enemies haue no cause  
to triumphe ouer me.

Because that I am innocent,  
Lord strength me I thee praye,  
And in thy presence poynte my place,  
where I shal dwell for aye.

the Lord the god of Israel,  
be praised now therefore,  
Which hast bene everlastinglye,  
and shalbe evermoze.

*Judica me deus. psalme. xliiii.*

The woful mindeful whome wicked men,  
would wick their yll infecte:  
Whoeth call to god for light and truth,  
his steppes for to directe.

Iudge and defende my cause O Lord  
from those that euill be:  
from wicked and deceitful men,  
O Lord deliuer me.

For of my strength thou art the god  
why puttest me thee fro:

And

Psalmes of Dauid

And why walke I so heauely,  
oppressed with my fo:

Sende out thy light & eke thy truth,  
and leade me with thy grace,  
Bring me into thy holy hill:  
and to thy dwellyng place,

That I may to the altare go.  
of god my ioye and chere:  
And on my harpe giue thanks to the  
O god my god most dere.

Why art thou then so sad my soule,  
thus troubled and afraide:  
Stil trust in god for yet wil I  
geue thanks to him for ayde.

*deus auribus percipe, psalme*

Goddess people shewe how wonderly  
he holpe their fathers olde:

And muche lament that nowe from thens  
his hande he doth withholde.

**O**ur eares haue hard our fathers  
and reuerently recozde, (tel  
the wonderous woakes that thou hast  
in alder time O Lord: (doen,  
How thou didst wede the Gentiles out  
and destroyed them with strong hand  
Planting

Planting our fathers in their place,  
and gauest to them their lande.

It was not Lord our fathers sword  
that purchast them that place,

It was thy hand, thy arme thy light,  
thy countenaunce and grace.

thou art the king our god that holpe  
Jacob in sundrie wise:

Led with thy power we threwo downe  
as did against thee rise, (suche

we trusted not in bowe ne sword,

thei could not saue vs sounde,  
thou kepest vs from our enemies rage

thou diddest our foes confounde.  
And stil we boast of thee our god

and praise thy holpe name,  
yet now thou goest not with our hoste

but leauest vs to shame.  
whereby we flee before our foes,

and so be ouertrode,  
yea kild of the heathen folke like shepe

and scattered al abrode.  
thy people thou hast solde like slaues  
in open market place

Psalmes of Dauid

For no reward, as though they were,  
of none accompt in dede,  
and to our neighbors thou hast made  
of vs a laughing stocke,  
and those that rounde about vs doe  
at vs doo grinne and mocke.

the Gentiles talke, the people scozne  
we be ashyed to see:

How ful of flaunder and reproche,  
our wicked enemies be.

For al this we forget not thee,  
nor yet thy couenaunt bryake,  
we turne not backe our hartes fro the  
nor yet thy pathes for sake.

yet thou haste trode vs downe to dust,  
where dennes of Dragons be  
and couered vs with deadly darke,  
and great aduersitie.

and if we had forgot thy name,  
and helpe of ydolles sought,  
Then hadst thou cause vs to correcte,  
but lord thou knowest our thought.

and how that for thy sake O Lord  
we be tormented thus,

As thepe were to the Chambles sent  
 right so deale thei with vs.  
 O Lord why sleepest thou, awake,  
 and leade vs not for al:  
 Why hidest thou thy countenance  
 and dost forget our thral:  
 For down to dust our soule is brought  
 our wombe to earth doth take:  
 Arise, helpe and deliuer vs,  
 O Lord for thy mercies sake.

Wise genen. psalme. xlii.

Though riche men haue oppressed the poore,  
 discourage not therfore:  
 For vainly trusting in their goodes  
 thei perishe euermore.

**A**ll people harken and giue eare  
 to that that I shal tel:  
 both hie and lowe, both riche & poore,  
 that in the world doe dwel:  
 For why my mouth shal make disc  
 of many thinges right wise: (course  
 In vnderstanding shal my hart  
 his studie exercise.  
 I wil encline myne eare to knowe,  
 the parables so darke.

G. I.

And

And open al my doubtful speache,  
in metre on my harpe.

The wicked daies and euil time,  
why should I feare or doubt:  
When the oppressours mischieuous  
do compasse me aboute:

For some there be that riches haue,  
in whom their trust is moste:  
And of their treasure infinite  
them selues do brag and boast:

No man can yet by any meane,  
his brothers death redeeme:

Or make agreement acceptable  
vnto god for him

Or pay the ranfome for his soule,  
that he may liue for euer,

And tast of no corruption,  
this lieth in no mans power,

We see that wise men die assone:  
as folishe men and sonde:

And both doe leaue to other men,  
their goodes and eke their londe,  
although they bulde the houses faire,  
and do determine sure:

to make their name right great in earth  
for ever to endure.

We see againe it is not geuen,  
with riches to haue rest:  
But in that point a riche man is,  
compared to a beast.

This is the folishe way thei walke  
with pompe to get them fame,  
And al their frendes that folow them  
doe muche commende the same:

Whome death wil soone deuour like  
when thei are brought to hel: (Thepe  
Then shal the iust in light reioyce,  
when thei in darkenes dwel.

Yet for al this I trust that god,  
wil saue my soule from paine:  
And from al suche infernal power,  
and comfort me againe.

Myne enemyes were woderous riche,  
feare not I say therefore:

Although the glory of his house  
encreaseth more and more:

For when he dieth of al these things  
nothings shal he receiue:



Psalmes of Dauid

His glozy will not folow him,  
his pompe will take her leaue.

Yet in this life he taketh him selfe,  
the happiest vnder sunne,  
And doth commend al other men,  
that doth as he hath dooen.

But when he shal go to his kinde,  
where his forefathers be,  
He shal his felowes finde ful darke,  
that light shal neuer see.

A folishe man whom ryches hath,  
to honour thus prefarde:  
that doth not know and vnderstande  
is to a beast comparde.

Deus deus meus. psalme. lxxv.

Where as christen kingdome is opprest,  
the iuste desier of God.

Above al wealth that his pure woide  
may frely come ahynde,

**G**od my god I watch to come,  
to thee in al the haste:

For why my soule & body both  
dooe thirst of thee to taste.

As drought of earth would waite  
so I desier eche houre:



For to beholde thy holy house,  
thy glozy and thy power.

Thy goodnes passeth woꝛldly life  
and these vncertaine daies,  
My lippes therfore shal geue to thee  
due honour, laude, and praise,

And whyles I liue I wil not faile,  
to woꝛship thee alway,  
And in thy name I shal lift vp,  
my handes when I do pray.

My soule is greatly satisfied,  
and fareth wonders wel:  
when that thy mouth with ioyful lips  
thy laude and praise doth tel.

Both in my bedde I thinke of thee  
and in the euening tide:  
For vnder couert of thy winges,  
thou art my ioyful guide.

My soule doth surely sticke to thee  
thy right hand is my power:  
And those that seke my soule to steepe  
the sworde shal them deuoure.

The king and almen shal reioyce,  
that do professe goddes woꝛde:

**F**or liers' mouthes shal now be stoppe,  
that haue the trueth disturbde.

*Exurgat deus. psalme. lxxviii.*

*Christes glorious kindome is declarde,  
And how he shoulde ascende,  
The church throughtout the world doth sape,  
the Jewes law taketh his ende.*

**L**et god arise, and then his foes,  
will turne them selues to flight,  
His enemies then will runne abroade,  
and scatter out of sight.

And as the fier doth melt the ware,  
and winde blow smoke away,  
So in the presence of the Lorde,  
the wicked shal decay.

But when the Lord shal come to vs,  
let righteous men reioyce:  
Let them be glad and mery al,  
and chereful in their voyce.

And singe outlaude vnto the lorde,  
his name to magnifie:

That sitteth as a sauiour,  
aboue the starrie skie.

That same is he that is aboue,  
within the holy place:

That

That father is of fatherlesse  
and iudge of widowes case.

that same is he that in one minde,  
the houtholde doth p̄serue.  
that bringeth bondemen out of thral,  
when wicked men dooe sterue.

When thou wentest out in wildernes  
thy maiestie did make,  
The earth to quake the beaueus drop  
the mount Sinay to shake.

thine heritage with droppes of grace  
ful liberally is weashte.  
And when thy people mourne & plaint  
by thee they be refreashte.

there shal thy congracion dwel,  
where thou doest p̄inet the place:  
yea, for the pooze thou doest prepare,  
of thine especial grace.

thou doest commend thy worde  
and giue thine holy spirite: (Lorde  
To al that preach thy ghospel pure,  
thy glozy and thy might.

Kinges with their hooftes shal fle a-  
thy worde shal geue the foyle: (way.

C.iii. The

The houtholde of the liuing Lord:  
shal then deuide the spoile.

Then shal the churche be innocent,  
and white as silver fine:

And in good life more oziently,  
then beaten golde shal shine.

When he that ruleth earthly kinges,  
the earth shal order so

Then shal the hil of Salmon be,  
as white as milke or snowe.

Sens Basan is the hil of god,  
and fructifull euery whir:

Then ye the membez of that hil,  
why hope ye out of it:

Sens god is pleased wonders wet  
to dwel within this hil:

And therein doth determine plaine,  
for to continue stil.

whose charettes & his angels eke,  
bethousandes on a thronge:

As in the mounte of Sinay,  
the Lord is them among.

The Lord ascended vp on hye,  
and led them bound with him:

That

That longe befoze in bondage laye,  
of death and deadly sinne.

And as a man receyued giftes,  
and gaue them vnto men:  
yea, to his foes he gaue his spirite,  
that god might dwel in them.

Now praised be the Lord therfore,  
and dayly let vs prayse,  
Our god that with his benefites,  
doth prosper vs alwayes.

He is the god from whom alone,  
saluacion commeth plaine,  
He is the god by whome we scape,  
from euerlasting paine.

this god wil wound his enemies head  
and breake the heary scalpe:  
Of those that in their wickednes,  
continually do walke.

From Babel wil I bring saied he  
my people and my shepe.  
And al mine owne as I haue dooen,  
from daunger of the depe.

and make the dip their fete in bloud  
of those that hate my name:

Plains of Dania

And dogges shal haue their fōges em  
with licking of the same. (brewed,

al men may see how thou O God,  
thine enemies doest deface,

And how thou goest as god and king  
into thy holy place,

the singers go before with toy.

the minstrels folow after,

And in the middes the damfels plays  
with timbzel and with taber.

Now in thy congregations,

O Israel praise the Lorde,

And from the bottom of thy harte,  
geue thanks with one accorde,

Thy chiefe is litle Benjamin

Thy counsaile princes bene

Of Iuda and of zabulon

and eke of Aepthalim.

As god hath geuen power to thee  
so Lorde make firme and sure  
the thing that thou hast wrought in us  
for euer to endure.

then for thy temples sake shal kings  
geue giftes to thee alwayes:

Greater

in Betre.

Greater then at Hierusalem,  
of euerlasting prayse.

When thou shalt wast the waanering  
that rage against al ryght (folke,  
The stoute, the nice, the money men,  
and those that loue to fighte.

Then out of Egypt shal they come  
that long haue been ful blinde

Then Gentiles then shal reconcile  
to god their sinful minde

then shal the kingdomes of the earth  
sing praise vnto the Lorde,

That ouer al doeth sit and sende  
to vs his mighty worde.

therfore the strength of Israel  
ascribe to god on hie,

Whose mightie power doth far extend  
aboue the cloudie skie.

Goddes holpnes is wonderful,  
and dzaad for euermore:

And he wil geue his people power,  
prayed be god thereroze.

Quoniam bonus psalm. lxxiii.  
He wondereth how the foes of God,  
doth prosper and encrease:

And



Psalmes of Dauid

And how the good and godly men,  
doo lesse time in peace.

Ow good is God to suche as be,  
**T**h of pure and perfect hart:  
yet slip my fete away from him,  
my steppes decline aparte.

and why because I fondly fal,  
in enuie and disdayne:

That wicked men al thinges enioye,  
without disease or paine.

and beare no yoke vpon their necke  
nor burthen on their backe:

And as for stoe of woꝛldly goodes,  
thei haue no want or lacke.

and free from al aduersitie,  
when other men be shent,  
And with the rest thei take no parte,  
of plague or punishment.

whereby they be ful gloriously,  
in pride so high extolde:  
and in their wronge and violence,  
betwixt so manifolde.

that by aboundaunce of their goods  
thei please their appetite:

and

and do al thinges accordingly  
vnto their hartes delight.

al thinges are vile in their respect,  
sauing themselves alone,  
Thei bragge their mischief openly,  
to make their glozy known.  
the heauen and the liuing Lorde,  
thei care not to blaspheme,  
and loke what thing thei talke oꝝ say,  
the world doth wel esteeme.

the flocke theretofore of flatterers,  
doe furnishe by their trayne,  
foꝝ thes thei be ful sure to, sucke,  
some profit and some gayne.

Tusho tush say thei to them selues,  
is there a god aboue,  
That knoweth and suffereth al this il  
and wil not vs reprove

Lo ye maye see howe wicked men,  
in riches stil encrease,  
Rewarded wel with woꝝldly goodes,  
and liue in rest and peace.

Then why doe I from wickednes  
my phantasie refraine,

and

Plaines of Dents

And wash my handes with innocētes  
and clease my hart in baynes  
and suffer scourges every daye:  
as subiect to al blame,  
And every morninge from my pouth,  
sustaine rebuke and shame:

And I had almost said as they,  
mislikyng mine estate:  
But that I should thy children iudge  
as folke vnfortunate.

then I be thought me howe I might  
this matter vnderstande:  
But yet the labour was so great:  
for me to take in hande.

Until the time I went into  
thy holy place and thence  
I vnderstode right perfectly,  
the ende of al these men.

And namely howe thou fettest them  
vpon a slippery place,  
And at thy pleasure & thy wylke  
thou doest them al deface.

then lord how sone do they consume  
and fearefully decaye:

Such

Much like a dreame whē one awaketh  
the ymage passeth awaye.

Thus greued was hertful soze,  
my minde was much opprest,  
So fonde was I and ignoraunte  
and in thy sight a beast.

yet neuerthelesse by my right hand  
thou holdest me alwaies fast,  
And with thy counsaile dost me guide  
to glozy at the last.

What place is there prepared then  
for me in heauen aboue:  
There is nothing in earth like this  
that I desire or loue.

My flesh and eke my hart deceate,  
but god doth faile me neuer,  
For of my heart god is the strength,  
my porcion eke for euer.

And lo al suche as thee forsake  
shal perishe eueryhonde,  
And those that trust in any thing,  
sauing in thee alone.

Attendite. psalme Archy.

The couenaunt and the wondrous workes  
of god in Israel:

And

Psalmes of David

And howe he troubled them with plagues,  
and yet howe oft they fell.

**A**ttend my people to my laboe,  
and to my woordes encline,  
My mouth shal speake straunge para-  
and sentences diuine. (bles,  
which we our selves haue hard & sene  
euen of our fathers olde:

and which for our enstruction,  
our fathers haue vs tolde,

Because we should not kepe it close,  
from them that should come after,

But shew the power and glozy of god  
and al his woordes of wonder.

With Jacob he the couenaunt made,  
how Israel should liue,

And made the fathers the same laboe,  
vnto their children giue.

that thei and their posteritie,  
that were not sprong vp tho,

Shuld haue the knowledge of the labo  
and teache their seede also.

That thei might haue the better hope  
in god that is aboue:

and

in metre.

And not forget to kepe his lawes,  
and his preceptes in loue.

Not being as their father were,  
a kinde of such a spirite,  
That would not frame their wicked  
to know their god a right. (hartes

How went the people of Ephraim,  
their neighbours for to spoyle:  
Shoting their dartes the day of war  
and yet they toke the foyle.

For why they did not keepe with god,  
the conenaunt that was made:

For yet wold walk or lead their liues  
according to his trade.

But put into obliuion,  
his rounsatle and his wil:  
And al his woorkes most magnifiquie  
whiche he declareth still.

What wonders to our forefathers  
did he him selfe disclose:  
In Egypt within the fielde,  
that called is Thaneos.

He did deuide and cut the seas,

f.i. that

Psalmes of Dauid

that thei might passe at ones.  
And made the water stande as still,  
as doth an heape of stones.

He led them secret in a cloude,  
by day when it was bright:  
And al the night when darke it was,  
with fier he gaue them light.

He brake the rockes in wildernes,  
and gaue the people drinke,  
As plenteous as when the depes,  
do flowe bp to the brinke.

He drew out riuers out of rockes,  
that were both drie and harde,  
Of such abundaunce that no fluddes  
to them might be comparde.

Yet for al this against the Lorde,  
their sinne did still encrease:  
And stirred him that is most high,  
to wrath in wildernes.

Attempting him within their hartes  
like people of mistrust:  
Requiring such a kinde of meate,  
as serued to their lust.

Say



in metre,

Saying with murmuratiō,  
in their vnfaithfulnesse:  
Can not this god prepare for vs,  
a feast in wildernes?

Behold he strake the stony rocke,  
and floudde forthwith did flowe,  
Doubt not that he can geue his folke  
both bread and flesh also.

Whē god herd this he waxed wroth,  
with Iacob and his seede:  
So did his indignacion  
on Israel procede.

Because thei did not faithfully,  
beleue and hope that he:  
Could alwaies helpe & succour them,  
in their necessitie.

Wherfore he did comaund the cloudes  
forthwith thei brake in sunder:  
And rained downe Manna for thē to  
a foode of mekil wonder.

(eate,  
When erthly men with angels foode  
were fed with theyr request:

He bad the Eastwind blowe awaye,

J.ii.

and

Psalmes of Dauid

and brought in the Southwest.

and rained down flesh as thicke as  
and foule as thicke as lande: (dust,  
Which he did cast a midde the place,  
where al their tentes did stande.

then did thei eate exceedingly,  
and al men had their fillles:  
Nothing did want to their desier,  
he gaue them al their willes.

but as the meate was in their mow-  
his wrath vpon them fel: (thes  
And slew the floure of al their youth,  
and choysé of Israel.

Yet fel thei to their wonted sinne,  
and stil thei did him greue:  
For al the wonders that he wrought  
thei had no fast beleue.

their daies therfore he shortened,  
and made their honour baine:  
Their yeres did wast and passe away  
with terrour and with paine.

But euer when he plagued them,  
thei sought him by and by:

Remem-

remēbzing then he was their strength,  
their helpe and god most hie.

Though in their mouthes thei did  
and flatter with the lord: (but glose  
And w<sup>th</sup> their tonges & in their lippes,  
dissembled euerye woꝛde.

f oꝛ why their hartes were nothing  
to him noꝛ to his trade: (bent  
Noꝛ yet to kepe oꝛ to perfourme,  
the couenaunt that was made.

yet was he stil so merciful,  
when thei deserued to die.  
That he forgaue them their misdedes  
and would not them destrie.

yea many a time he turned his wꝛath  
and did him selfe auise:  
And would not suffer al his tohole  
displeasure to arise.

considering that thei wer but fleshe,  
and euen as a winde:  
That passeth awaye and can not wel,  
retourne by his owne kinde.

How oftentimes in wildernes,

f.iii.

did

Psalmes of David

Did they the Lord prouoke:  
How did they maue & stirre their lord,  
to plague them with his stroke:

yea when they were couerted wel,  
of purpose they dyd moue:

The holy one of Israel,  
hys power for to proue.

Not thinking of his hand & power,  
nor of the day when he,  
Deliuered them out of bondage,  
of the enemye.

Not how he wrought his miricles  
as they them selues behelde,  
In Egypt and the wonders that,  
he did in soan fielde.

Not how he turned by his power,  
their waters into bloude:  
that no man might receyue his drinke  
at riuer ne at floude.

Not how he sent them flies & lyece,  
whiche did vpon them crale,  
And filled the countrey ful of frogges  
to trouble them withal.

Not

In metre.

Now how he did comit their frutes  
vnto the Caterpillar:

And al the labours of their handes,  
he gaue to the grassehopper.

With haile stones he destroyed theyr  
so that they were all lost: (bynes

And also their Mulbery trees,  
he did consume with frost.

And yet with hailstones ones again  
the Lord their cattel smote:

And al their flocks & herdes likewise  
with thunder boltes ful hote.

He cast vpon them in his yre  
and in his fury stronge:

Displeasure, wzath and angels yl,  
to trouble them amonge.

Then to his wzath he made a way,  
and spared not the least:

But gaue vnto them pestilence,  
the man and eke the beast.

He strake also the fyrst bozne al,  
that vp in Egypt came:

And al that they had laboured for,

f. iiii.

within

Psalmes of David

within the tentes of Ham.

But for al his owne dere folke,  
he did preserve and kepe,  
And caried the through wilbernes  
even like a flocke of shepe.

without al feare both safe & sounde,  
he brought them out of thral:  
Whereas their foes with rage of sea,  
were overwelmed al.

and brought them into the borders  
of his holy lande:  
Even to the mount which he had pur-  
chased with his right hand.

And there cast out the heathen folk  
and did their land deuide:  
And in their tentes he set the tribes,  
of Israel to abide.

yet for al thys their god most high,  
they spured and tempted stil,  
And would not kepe his testament,  
nor yet obey his wil.

But as their fathers turned backe,  
even so they went a trace

Much

Much like a bow that would not bēde  
but bzeake and start away.

And greeued him w<sup>th</sup> their hil alcars,  
their lightes and with their fire,  
And with their ydols vehemently,  
prouoked him to ire.

therwith his wzath began againe  
to kindle in his bzeast:  
The noughtinesse of Israel,  
he did so much detest.

Then he forlake the tabernacle,  
of Silo where he was  
Right conuersant w<sup>th</sup> earthly men,  
euen as his dwellinge place.

then suffred he their might & power,  
in bondage for to stande,  
And gaue the beaufie of his folke,  
into their enemies hande.

And did commit them to the sword  
wzath w<sup>th</sup> his heritage:  
th<sup>ey</sup> yōge men wer deuoured w<sup>th</sup> fire  
maides had no marriage.

and w<sup>th</sup> the sword the priestes also

f. b: did



did perishe euery chone:  
And not a widowe left a liue,  
they? faulte for to bemone.

And then the Lord began to wake  
like one that slepte a tyme,  
Or like a souldiour that had been,  
refreshed wel with wyne.  
with emerauldes in the hinder partes  
he strake his enemies al:  
And put them then vnto a shame,  
that was perpetual.

Then he the tent and tabernacle,  
of Joseph did refuse,  
As for the tribe of Ephraim  
he would in no wise chuse,

But chose the tribe of Juda  
where as he thought to dwel,  
Euen the mount of Syon,  
which he did loue so wel.

Whereas he did his temple buylde,  
both sumptuously and sure:  
Like to the ground which he had made  
for euer to endure.

Then

Then chose he David him to serue  
hys people for to kepe:

Which he toke vp and brought away  
euen from the foldes of shepe.

As he did folow the ewes with yong  
the Lord did hym auance:

To fede his people of Israel,  
and his enheritaunce.

Then David with a faithful hart  
hys flocke and charge did feede:

And prudently with al his power,  
did gouerne them in dede.

Benedic anima mea. Psalm. lxxviii.

To god for all his benefites,

we render thanks eche one:

Who knoweth the myracle of vs all,

and helpeth vs alone.

**M**y soule giue laude vnto y<sup>e</sup> lord  
my spirite shal do the same:

And al the secretes of my harte  
praise ye hys holy name.

Gene

Psalmes of David

geue thanks to god for al his giftes  
shew not your self vnkinde:  
And suffer not his benefites,  
to slippe out thy minde.

That gaue the pardon for thy syn,  
and thee restozed againe:  
For al thy weake and frayle disease,  
and healed thee of thy paine.

that did redeme thy life from death,  
from which thou couldest not flee,  
His mercy and compassion both,  
he did extende to thee.

that filled with goodnes thy desyre,  
and did prolonge thy youth:  
Like as the Eagle casteth her byl,  
wherby her age reneweth.

the Lord with iustice doth reuenge  
al such as be opprest,  
The pacience of the perfect man,  
is turned to the best.

His waies & his commaundementes  
to Moyses he did shewe,  
His counsels eke with his consentes,  
the

the Iſraelites do knowe.

the Lord is kynd and merciful,  
when ſynners do hym greue,  
The ſloweſt to conceyue a wrath,  
and reddeſt to forgeue.

He chydeth not vs continually,  
though we be ful of ſtrife:

Now kepe our faultes in memorie,  
for al our ſynneful lyfe.

Now yet according to our ſynnes,  
the Lord doth vs regarde,

Now offer our iniquities,  
he doth vs not rewarde.

But as the ſpace is wondrous great  
twixt earth and heauen aboue,

So is his goodnes much moze large,  
to them that doo hym loue,

He doth remoue our ſynnes from vs  
and our offences al:

As farre as is the Sunne ryſyng,  
ful diſtaunce from hys fal.

And loke what pitie parentes bere  
vnto theyr chyldren beare:

Like

Psalmes of Dauid

Lyke pitie beareth the Lord to suche,  
as worship hym in feare.

The lord that made vs knoweth our  
our moulde and fashion iust: (shape  
How weake and fraile our nature is,  
and how we be but dust.

And how the tyme of mortal men,  
is lyke the witheryng hawe:

Oz lyke the floure ryght fayre in field  
that fadeth ful soone awaye.

Whose glosse and beautye stormye  
do viterly disgrace: (wyndes

And make that after theyz assautes,  
such blossomes haue no place.

But yet the goodnes of the Lord  
wyth hys shal euer shal euer stande:  
Theyz childzens children doe receyue,  
his righteousnes at hande.

That thei might kepe their promyses  
wyth al theyz whole desier:  
And not forget to do the thyng  
that he dyd them requyre.

The heauens high are made þ seat  
and

and fote stole of the Lord,  
And by hys power Imperyal,  
he gouerneth al the worlde.

ye angels and vertuous men,  
laude ye the Lorde I say:  
That ye maye both fulfyl his bestes,  
and to hys wordes obaye.

His host and eke his ministers,  
cease not to laude him stil,  
And ye also that execute,  
hys pleasure and hys wyl.

Let al youre workes in euery place  
geue laude vnto the Lorde:  
My hart my minde, and eke my soule  
shal therevnto accorde.

Ad Dominum cum. psalme. cxx.

The good men crye and much lament,  
that they so longe doo dwell:  
In companye of carnal men,  
the sonnes of Asmarl.

**I**n trouble and in trespall,  
 Unto the Lord I cal,  
 And he doth me comforte:  
 Deluyet me I say:  
 From lyers lippes alwaye,  
 And tonge of false reporte.  
 How hurtful is the thyng,  
 Whels how doth it styng,  
 The tonge of such a lyer:  
 It hurteth no lesse I wene,  
 Then arrowes sharpe and kene,  
 Of hote consumpyng fyre,  
 alas to longe I dwel,  
 Wyth the sonne of Ismael,  
 That Cedar is to name:  
 By whome the folke elect,  
 and al of Isaackes secte:  
 are put open shame.  
 Wyth them that dyd peace hate,  
 I came a peace to make,  
 and set a quiet lyfe,  
 But when my woordes were tolde,  
 Causelesse I was controlde,



By them that woulde haue cryste,

To be leuant. psalme. cxviii.

The poore in spirite waite for the Lord,  
till they some grace attayne.

The proude and wealthy shall decaye,  
the humble shall be exaltd.

○ Lord that heauen doest possesse  
Thy lift vp mine eyes to thee.

Even as the seruaunt lifteth his,  
his masters handes to see.

As handmaides watch their maistres  
some grace for to receiue.

So we beholde the Lord our God,  
till he be do vs forgiue.

Lord graunt vs thy compassion,  
and mercy in thy sight.

For we be filled and overcome,  
with hatred and despight.

Our mindes be flusht with greafe  
the rich and worldly wise.  
Rebuke  
Do make of vs their mocking sport.

G. I.

The

Psalmes of David

they proude doo vs despise.

Beati omnes, psalme. cxxviii.

God blesteth with his benefites,

the men and the wife :

That in his wayes doo righte walke,  
and feare him al their life,

**B**lessed art thou that fearest god,  
and walkest his wayes:

For of thy labour thou shalt eat

happye arte thou I saye.

Like fruitful vines on thy house sides  
so doth thy wife sprynge out,

Thy children stand like olme budde,  
thy table rounde aboute.

Thus art thou blest that fearest god  
and he shall let thee see.

The promised Jerusalem,  
and his fence.

Thou shalt thy childres childre see  
to thy great lopes encrease:

Full

full quietly in Israel, and shall rest  
to pass their time in peace.

**Psalm**

Here endeth the psalmes

written into English

by master Syme-

onholde.

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

Chon

To the Reader.

**T**hou hast here (gentle reader) vnto  
the psalmes that were hitherto  
to English metre by maister Sterne-  
hold. vii. mo adioyned: not to the intent  
thei should be fathered on the dead mā,  
and so through his estimation, be the  
more highly esteemed. But to chiefly  
fill vp a place, which elles should  
haue bene voyde, that the booke maye  
rise to his iuste volume. And partlye  
for that thei are fruitfull and comfort-  
able vnto a christian minde. Where-  
fore thou (good reader) shalt ac-  
cept and take this my doynge in  
good part, I haue my hear-  
tes desyre herein.  
fare wel.

J. H.

# Psalmes of

## David in metre.

Exaltabo te Domine. psalmus. cxx.

The church the glory of Israel,

Her Lord and God both praise:

Which from the bonds of death and hell

Draw her deliv'ring all.

**A**ll laude and praise with hart and  
O Lord I geue to thee, Choise  
Which wilt not let my foes reioyce  
Nor triumph ouer me.

O Lord be my god to thee I cryde,  
In all my paine and griefe,  
Thou gauest an eare & didst provide  
To ease me with reliefe.

Of thy good wil thou hast call'd back  
My soule from hel to saue.

Thou dost reline when strength doth  
Take me from the grave.

Sing praise ye sainctes that proue & se

The goodnes of the Lord:  
In memorie of his maiestie,  
Reioyse with one attorde.

For why his anger but a space,  
Doth last and flake againe:  
But yet the fauoure of his grace,  
For euer doth remayne:  
though gripped of grief & panges ful  
do chaunge vs ouer night:  
The lord to ioye shal vs restore,  
Before the day be light.

When I enioyed the world at will,  
Thus would I boast and saye:  
Tuthe I am sure to fele none yll,  
This welth shal not decaye.

For thou O Lord of thy good grace  
Haddst sent me strength and ayde,  
But when thou turndst awei thy face  
My mind was soze dismayde.

Wherefore again yet I crie,  
to thee O Lord of might,  
My god with plaintes I did applie,  
And prayed both day and night.

what

What gaine is in my bloud saide I  
 If death destroye my dayes  
 Doeth dust declare thy maiestie,  
 O yet thy trueth doth praise:  
 Wherefore my god some pittie take,  
 O Lord I thee desier:  
 Do not thus my soule forsake,  
 Of helpe I thee require.  
 Then didst thou turne my griefes two  
 Into a chereful boyce:  
 The mourninge weede thou tokest me  
 And madest me to reioyce. (fre  
 Wherefore my soule vncessauntlye,  
 Shal sing vnto thy praise:  
 My Lord my god to thee wil I,  
 Gene laude and thanks alwayes.

Exultate in illi. psalme. lx.

To praise the lord with toy they ought  
 which are accept through faith  
 God by hys worde eche thing hath wrought.  
 Among defence decayeth.



**Y**e righteous in the Lord reioyce  
 It is a timely sight  
 That bright men with thankful voyce  
 Should praise the Lord of might.  
 Praise ye the lord with harp & song  
 In psalmes and pleasant thinges,  
 With Lute and instrument among,  
 That soundeth of cinnestringes.  
 Sing to the Lord a song most newe,  
 With courage giue him praise:  
 for why his worke is ever truee,  
 His workes and al his wayes,  
 To iudgement, equitie and right,  
 He hath a great good wil:  
 And with his giftes he doth delight,  
 The earth throughout to fill.  
 for by the worde of god alone,  
 The heauens al were wrought,  
 Their hostes and powers everichone  
 His breath to passe hath brought.  
 the waters great gathered hath he  
 On heapes within the thore:  
 And hid them in the depth to be,

As in an house of store

All men on erth both least and most  
feare ye the Lord his lawe,  
ye that inhabite in eche coast,  
Heare him and stand in awe.

What commaunded wrought it was  
At ones with present speede,  
what he doeth wil is brought to pass,  
with full effect in dede.

The counsels of the nations rude,  
The Lord doth drine to nought:  
He doth defeate the multitude,  
Of their deuise and thought.

But his decrees continue still,  
thei neuer slake oz swage,  
The motions of his minde and wil,  
take place in every age.

O blest are to whom the Lord  
A god and guyde is knownen,  
who he doth chuse with mere accorde  
To take them as his owne.

The Lord from heauen cast his sight  
On mortal men by heareth:

G. h. Con

Psalmes of David

Cōsidering from his seate of might  
The dwellers of the earth.  
the lord i say whose hād hath wrought  
mans hart and doth it frame,  
For he alone doth know the thought,  
And working of the same.

A king that trusteth in his host,  
Shal nought preuaile at length:  
The man that of his might doth boast  
Shal fail for al his strength  
The heapes of hoz semen eke shal fail  
their sturdie bedes shal sterue:  
the strength of horse shal not preuaile  
the rider to preserve.

But lo the eyes of god are bent  
And watche to ayde the iuste,  
with such as feare him to offende  
And on his goodnes trust.

that he from death and al distress  
May set their soules from dreade,  
And if that dardh the lande oppresse,  
in hunger them to fede.

wherefore our soule doth stil depend

On

On god our strength and stay:  
He is the shield he is to defende us  
And drive al dartes away.

Our soule in god hath ioy and game  
Reioysing in his might:  
For why in his most holy name,  
We hope and much delight.

therfore let thy goodnes O Lord  
Stil p̄sent with vs bee:  
As we alwayes one accorde,  
Doe only trust in thee.

*Quem annuotum desiderat, psal. xlii.*

the faithful soule afflicted here,

Doth sigh complaine and crye:

Unto the Lord for to drawe nere,

Whom wicked men desire.

**L**yke as the hart doth hyleth & braye  
the wel springes to obtaine:

So doth my soule desire alwaye,  
with thee O Lord to remaine.

My soule doth thirst and would drawe  
The

Plainer of David

The living god of might,  
O when that I come and appere,  
In presence of his sight.

The teares al times are my repast,  
which from mine eyes do slide,  
when wretched men crie out so faste,  
where now is god their gurde:

For comfort this I cal to minde,  
And stretch my strength abroad:  
that with the holy I shall finde,  
Health in the house of God.

Enioying with a ioyful voyce  
There ful quiet and rest:  
As with a sozt that do reioyce,  
And celebzate a feast.

My soule why art thou sad & lower  
why troublest me so sore:  
trust in the lord & praise his power,  
That doth thy health restore.

when that my soule in me O Lord,  
Doth faunte I thinke vpon,  
The land of Iordane and recorde,  
the little hill hermon.

One grieve another in doth cal,  
As cloudes burst out their boyce  
the floudes of euils that doe fal,  
Runn after me with boyce.

But yet the Lorde of his goodnes,  
Doth helpe at al assayes:  
wherefore eey night I will not cease,  
The living god to prayse.

I am permdaden thus to say,  
to him with pure pretence:  
O Lord thou art my god and say,  
My rocke and my defence.

why do I therein penitence;  
Hanging the head thus wailing,  
while that mine enemies me oppresse,  
And bepe me with their talke  
For why that pease my inward parts  
with pangues to be abhorde  
why that crie out in stubburn hartes  
where is thy god thy Lorde  
so faine why dost thou faint & quail  
My soule with paynes oppression  
in thoughtes why dost thy self assaile.

So

Salore with in thy breast  
 trust in the lord thy god alwayes  
 And thou the time shalt see  
 to geue him thanks in laude & praise  
 for health restore to thee.

And glorias. Psalm. 111.

The wicked that the Lord despise,  
 And trust in worldly strength;  
 With such as use deceit and lies,  
 Shall be destroyed at length.

**W**hy dost thy tyrant bolt abroad  
 thy wicked workes to prayse?  
 Dost thou not know there is a god  
 whose strength doth last alwayes?  
 Why doth thy mynde yet still derise,  
 Such wicked willes to warke?  
 Thy tonge but true in forging lies,  
 is like a rasoure sharpe.  
 Of mischief why thou set doest mind,  
 And wilt not walke by righte,  
 thou hast moze lost tales to finde,  
 then



therbzing the truth to lyght,  
 thou dost delight in fraude & guile  
 in craft deceit and wozonge  
 thy lips haue kerd the flattering stile  
 O false deceitful tonge.  
 therfoze shal god thy strength cōfossid  
 And pluck thee from thy place:  
 thy sede & rotes from of thy ground.  
 At ones he shal Deface.

the iust when they beholde thy fal,  
 with feare wil praise the Lorde  
 And in reproche of thee withal  
 Crie out with one accorde.  
 behold the mā which would not take  
 the lord for his Defence:  
 But of his goods his god did make,  
 And trust his owne pretence.

But I an Olive fresh and grene  
 Shal sping and spreade abrode:  
 For why my trust al times hath been,  
 Upon the liuing god.  
 For therfoze wil I gene prayse,  
 To him with hart and voyce:

I will

Plaine of Death

I will set forth his name alwayes,  
wherein his saintes reioyce.

Rem. benedict. plaine. lxxix.

Here are set forth the foule afflictions,

The wiche men inuent.

Against gods church which sheweth her faultes

And doth to hym lament.

**O** Lord the Gentils do invade,  
Thine heritage to spoyle;  
Hierusalem an heape is made,  
Thy temple they defoyle.  
The bodies of thy saintes most dere  
Abode to birdes they cast:  
The flesh of such as do thee feare,  
They beastes deuour and wast.  
their bloud throughout Hierusalem,  
As water spilt they haue:  
So that there is not one of them,  
To lay their dead in graue.  
Thus are we made a laughing stocke  
Almost the world throughout:

The

In morn.

The enemies at vs left and mockt,  
Which doe our cosles aboute.

Wilt thou O Lord thus in thine pre,  
Against vs euer fume:  
And shew thy wrath as hote as fyre,  
Thy folke for to consume:

Upon those people powre the same,  
Which did thee neuer knowe.  
Al such as cal not on thy name  
Consume and ouerthrowe.

For they haue got the upper hande,  
And Jacobs sede destroyed,  
His habitation and his lande,  
By them is soze annoyed.

Beare not in mind our former faultes  
With spede some pitie shew  
And ayde vs lord in al assaults,  
For we are weake and lowe.

O god that geuest health and grace,  
On vs declare the same:  
Way not our woorks our sinues deface  
For honour of thy name.

Why shal the wicked stil alwaye,

H.i. Co

Psalmes of Dauid

To vs vs people dumme:  
In thy reproche reioyce and saye,  
Where is their god become:

Requieſt O lord as thou ſeeſt good,  
Before our eyes in light:

Of al their folke thy ſeruant's bloud  
which they ſpilde in deſpite.

Receiue into thy ſight in haſte,  
The clamours grieve and wronge:  
Of ſuch as are in priſon caſt,  
Sustaining pꝛiſon ſtronge.

Thy force and ſtrength to celebra  
Lord ſet them out of bande:

which vnto death are deſtinate,

And in their enemies bande.

The nations which haue ben ſo bold  
As to blaſpheme thy name:

Into their lappes with ſeuen folde,

Repay againe the ſame.

So we thy folke thy paſture ſhepe,  
wil praiſe thee euermore.

And teach al ages for to kepe

For thee like praiſe in ſtoꝛe.

Deus

in metre.

Dens stetit. psalme. lxxvii,

God both rebuke the worldlys wyse,  
And tel them al theyp due.  
To such as wil his wordes despise,  
He sheweth that ensue.

**A**mid the pzease both mē of might  
The Lord him self did stande,  
To pleade the cause of truth & right,  
With iudges of the lande.

How longe saied he wil ye procede  
False iudgement to awarde:  
And haue respect for loue or mede,

The wicked to regarde,  
Where as of due ye should defende  
The fatherles and weake,  
And when the poore man doth offende  
In iudgement wisely speake.

If ye be wise defende the cause  
Of poore men in their righte:  
And ridde the nedis from the slaves,  
Of tyrauntes force and might.

but nothing wil they knowe or lerne

Psalmes of David

In balne to theym I talke,  
They will not see or ought discern,  
But stil in darkenes walke.

wherefore be sure the time will come  
Sence ye such waies do take:  
that al the earth from the bottome,  
My might shal moue and shake.

I had decreed it in my sight,  
As goddes to take you al,  
And children to the most of might,  
For loue I dyd you call.

But not withstanding ye shal dye,  
As men and so decaye:

Like tyrauntes I shal you destroye,  
And plucke you quite awaye.

Up Lord & let the strength be knowne  
And iudge the worlde with might;  
for all nations are thyne owne,  
To take them as thy right.

*Lauda anima mea, psalme, cyb.*

*I praise of god in him alone,  
In which shoulde hope and trust,*

*And*

in Betre.

And not of worldly men & whome,  
The chiefe shal turne to dust.

**M**y soule praise thou y Lord alwaies  
My god I wil confesse:  
while breath & life prolong my daies,  
My mouth no time shal cease.  
trust not in worldlye princes then,  
Though thei abounde in wealth,  
Nor in the sonnes of mortal men,  
in whome there is no health.  
For why their breth doth sone depart,  
To earth anone they fall:  
And then the counsaills of their harte  
Decay and perishe al.

Ohappie is that man I saye,  
whome I Jacobs God doth ayde:  
And he whose hope doeth not decaye,  
But on the Lord is stayed.  
which made the earth & waters depe,  
The heauens high withal:  
which doth his word & promise kepe,  
in trueth and euer shal.

with



Blaimen of Death

With right alwaies he doeth procede,  
For such as suffer wounge,  
The poore and hungrie he doth feede  
And leaue the fetters stronge.

The lord doth ease the blind with sight  
The lame to limmes restore:  
The lord I say doth loue the right,  
And wold man euer moze.

He doth defende the fatherlesse,  
The stranger sad in harte:  
And quite the widow from distress,  
And al yf wyues subuerste.

The Lord and god eternally,  
O Syon hill that ragne  
in time of al posteritie,  
For euer to remaine.

finis.

Printed at London in Flete-  
strete, ouer against the Cundit,  
at the signe of the Sunne,  
by Edwards White-  
churche,

